WOMEN'S WELFARE JOURNAL

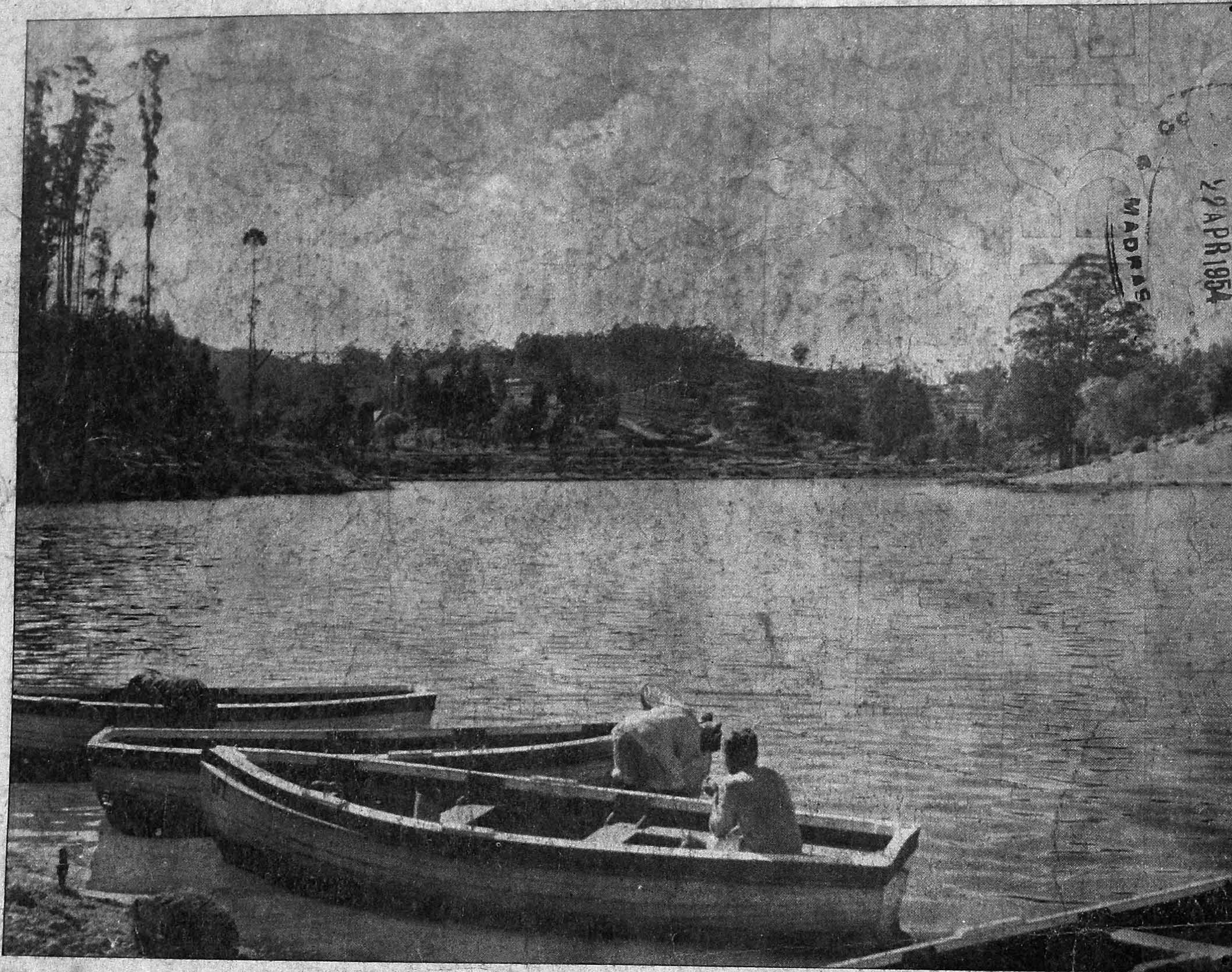




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Cover Page Illustration—An Ideal Couple. By Courtesy "Swatantra".



From the Editor's Pen

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A Pearl Among Women

Margaret E. Cousins was perhaps the most precious among the many precious gifts given by Annie Besant to her adopted motherland. If the Women's Movement in India started from the South, it was largely due to the silent and beneficent influence of Mrs Cousins.

Even before she came to India in 1915, she had put in a distinguished record of active service in the cause of Women's Suffrage. The years from 1906 to 1913 she gave to the Irish Women's Franchise League of which she was the Founder. She courted imprisonment in the suffragette movement in Ireland and England. She was one of the original founders of the All-India Women's Conference and the Editor of its monthly Journal, "Stri Dharma". She brought into existence the present "Madras Seva Sadan" and the "Lady Irwin Domestic Science College, Delhi". Madras, under Mrs. Cousins' lead, was the first in having a woman appointed as a member of the Legislature. Mrs. Cousins declined a suggestion that she should be the first woman member of the Legislative Council on the ground that such a distinction rightly belonged only to an Indian woman. While on a world-tour and a year's stay in America, she addressed several gatherings where she spoke mostly about the women in India. Mrs. Cousins was an expert in European Music and held European audiences spell-bound by her performance on the piano. She went to jail in the freedom struggle in India and was an effective bridge-builder between the European and Indian races at a time when there was much mutual antagonism.

Dr. and Mrs. Cousins were an ideal couple and many of Dr. Cousin's poems were inspired by Mrs. Cousins and dedicated to her. In their joint autobiography "We Two Together", we have a charming account of their personal and public life.

Women, in general, and Indian women in particular, will ever cherish with grateful affection the memory of this great and good pioneer, who as befitted her name, Margaret, was indeed a pearl among women.

Mrs. Cousins as I have known her

Dr. (Mrs.) S. Muthulakshmi Reddi, M.B. & C.M., M.L.C.

MRS. Margaret Cousins came with her husband to India in 1915, attracted by her religion and philosophy and by the example of Dr. Annie Besant. Mrs. Cousins, soon after her arrival, took to the cause of women's education from 1915 to 1921. Realising the need and the importance of women's associations for the progress of society in general and of women in particular, she organized an association of women in Madanapalle itself, where she was teaching in the Theosophical College. Off and on she would pay visits to Madras, during which visits she never failed to meet some of us and talk to us about the needs of women and children in our State. I distinctly remember when the City Corporation introduced free compulsory education for boys alone, leaving out the girls in their programme, she organized a protest meeting in Soundarya Mahal in the year 1918 and pleaded with the City Fathers to bring girls also under the compulsory system and also demanded civic rights for women. Lady Rama Rao and myself participated at this meeting. The one great characteristic of Mrs. Cousins was that she always took particular care to win our affection and never missed any opportunity to show that she was not different from anyone of us. Though by training and knowledge, she was our leader and belonged to the then ruling race, she never on any occasion felt or expressed a sense of superiority. This particular trait in her character endeared her to all sections of people who came to know of her. She was a sincere worker and never spared herself any trouble to help in furthering any good cause. Mainly as a result of her service, the Women's Indian Association had spread throughout India, from the Himalayas in the north to Cape Comorin in the south; from Assam in the east to Quetta and Rawalpindi in the west, thus sowing the seeds and preparing the soil for the present All-India Women's Conference and its branches.

Mrs. Cousins had the habit of travelling to all these branches to give guidance and inspiration to the young women members of these organizations. She was a woman of independent thinking and action, brave and courageous. In her judgment of men and women she never committed a mistake. She would pick out women from all over India, who, in her opinion, would come up to her standard and would co-operate with her in the work of women's education and women's reform. She would make frequent contacts with such women and bring them all together for achieving a common purpose. Thus she had friends among women of all creeds, castes and communities—Hindus, Parsis, Christians and Muslims. She would take the best from each one of them. That was how she organized the All-India Women's Conference by addressing letters individually to all personal friends throughout India before chalking out the programme of the Conference. That was how she enlisted sympathy and co-operation of the intelligentia of the society to discuss women's problems on a common platform. With her headquarters at Madras she spread out her service all over India She was an indefatigable worker and never wanted name or fame to herself. The first conference was held successfully at Poona in 1927 under the Presidentship of Maharani Gaekwar of Baroda and Lady Tata as the Chairman of the Reception Committee. She not only created work but also found workers to carry out schemes of social services, whether education, health, social reform or the attainment of political and civic rights for women. After paying a visit to the Poona Seva Sadan, conducted by Sri Deodhar, a great social worker, she brought back to us the impressions of the Seva Sadan's service to women and organized the Women's Home of Service in 'Anand Ashram' in Brodies Road, which has grown into the present Madras Seva Sadan. Whenever the question of franchise for women was taken up in the Legislatures of any Province, she always made it a point to be present there to organise women, either for deputation or for canvassing support for such a

motion. She arranged a deputation of women consisting of Mrs. Sarojini Naidu, Mother Annie Besant, Lady Sadasiva Iyer, Lady Chandrasekhara Iyer and other Indian women to wait on Montagu, the Secretary of the State, who visited India in 1917, on the question of Indian women's franchise. She organised another deputation of women in Madras to wait on Lord and Lady Willingdon to recommend to the British Parliament, the right of women to sit in the Legislatures, after the granting of votes to our Indian women. She took an active part in the passing of the Sarada Act. She organised another deputation of the members of the A.I.W.C. and the session was held in Delhi, to wait on Lord Irwin and other members of the Delhi Assembly to gain support for the Sarada Bill and the Age of Consent Bill.

The founding of the Lady Irwin College

She convened a special Conference of all important women in the whole of India—educationists, social workers, etc.—at the hill station of Pachmarhi under the hospitality of the then Governor's wife, Mrs. Thambe We sat, discussed and brought out a syllabus on domestic science for the Lady Irwin College, Delhi. When some of us expressed our inability to attend the Conference, Mrs Cousins pleaded with every one of us as if the cause was her own. Miss Froser, a veteran educationist, and myself attended the Conference along with Mrs. Cousins.

In 1930, Mahatma Gandhi started the Civil Disobedience Movement for the attainment of freedom and issued a call to the men of India in his paper "Young India". Mrs. Cousins wrote to Mahatma Gandhi and also wrote an article in the "Stri Dharma", protesting against the non-inclusion of women in the Civil Disobedience Movement. Gandhiji afterwards changed his mind. Everyone knows how many thousands and lakhs of women joined the struggle and strengthened the movement. It was in the Civil Disobedience Movement that women showed their capacity for national work. This convinced Mahatma Gandhi of the power of women for service and sacrifice for any good cause Mrs. Cousins played an active part in drafting and in the presentation of a Women's Memorandum for the Round Table Conference, demanding equal status and rights for women, adult franchise and no communal representation in the new Constitution of India. Thus the women's status was raised with the result that the new Constitution of India has recognised women as equal citizens with men and have accorded equal rights and equal opportunities for service. That is how women have come to occupy a prominent place in the public life of the country and have entered Assemblies and Councils. There are now women as Ministers, Deputy Ministers and Ambassadors. Even the President of the United Nations General Assembly is an Indian woman.

Mrs. Cousins was an able organizer. She extended her services to all irrespective of caste, creed or race. In short she was a friend and benefactor to all. She travelled widely and brought to India all her rich experience of that travel for the benefit of our Indian sisters. She would labour hard and then retire to the background, leaving the credit of her service to her Indian sisters. This was a virtue that distinguished her from other women. In 1930, along with the A.I.W C. she organised also the All-Asian Conference with great success at Lahore, when we met for the first time Rajakumari Amrit Kaur (then Social Section Secretary of the A.I.W.C.) and Srimathi Rameshwari Nehru. She would draft and re-draft, type and re-type letters and resolutions herself even at midnights. Thus she has shown the way how to serve in silence and humility and at the same time to be a queen of service. In 1944, after an attack of paralysis, when she became bed-ridden, her friends and admirers showed their appreciation of her services by presenting her with a purse and a brochure. She never wished for any remuneration for all her hard work but left the future in the hands of the Almighty Her Indian friends never disappointed her. The last Conference held in Poona last year, as a token of their love and gratitude, passed a resolution to collect sufficient funds for a period of two years for the nursing service of Mrs. Cousins. Alas! not even one year has pas ed since, she has left this World of pain and sorrow to join Brahman.

Our sincere condolence and deep sympathy go to Dr. James H. Cousins, her devoted partner both during the active period of her life and during her illness. The undaunted spirit and devoted service of one enlightened free woman has inspired millions in our land. One little spark of fire kindleth the whole. May her soul rest in peace!

Social Welfare under the Plan : Problems of Public Co-operation

DR. (MRS.) KRISHNABAI NIMBKAR, MEMBER OF C.S.W. BOARD.

The First Five-Year Plan.

INDIA'S first Five-Year Plan for National Development, flashed in bold headline, on the 8th of December 1952, did not fail to strike a note of momentary thrill and pride and hope in many a patriotic heart. Whatever the later reactions, the Plan, for what it was worth, was before the country. Somebody had done all the thinking that had to be done. Some one has said "I find it so easy to think out what 'ought' to be done in our world, but I find it so hard to do anything concrete". On how every Indian, to the last man, therefore will help to concretise the plan, will depend the future of our country. Having been presented to the Nation, the Plan now belongs to the people, and is therefore a National Plan. To the extent that the people take pains to study it, understand and appreciate it, and to take to it in a kindly receptive spirit, to that extent is its implementation possible, irrespective as to what party constitutes the Government at the top.

Public Co-operation

The exact quantum of public co-operation also depends on the manner in which the Government and its administration approaches the public. To-day, at the threshhold of the 3rd year of the Plan, the Planners will have to be specially aware of their acts of commission or omission in the handling of the execution of programmes. If they could hold forth immediate short term proposals, besides all the long range benefits of later years and could afford some appreciable measure of immediate relief to the common man, the Plan will continue to find moorings. Launched on its career with the people behind it, it can take care of its lf, through many more quinquenniums, it will have to pass through. Grandiose ideas, good intentions, and far fetched promises of a millenium, are not so appreciative to the average toiling citizen. What worries him most, is how to secure a square deal for his wife and children and aged parents, and how to effect the urgent long overdue improvements in his immediate life and surroundings. If this worry and the consequent frustration is not met half way, it is doubtful whether enthusiasm can be stretched inordinately. Today, there is still evidence of a sullen mood of non-co-operation, scepticism and lack of spontaneity among large sections of the people. How this mood can be dispelled and people's whole hearted co-operation secured are some posers to be solved by Planners.

Preparation for Development

Avowedly, the first Five-Year Plan, is a Plan for preparation for National Development. The foundations will therefore have to be well and truly laid. Even in the stages of preparation and development, public co-operation, through all the different political parties, social workers and constructive field workers, will need to be assured. Otherwise the chances of continuity for the broad policies that should be retained in succeeding Five-Year Plans, will not be very bright and the vast outlay of expenditure incurred in the initial stages of the first Five-Year Plan will come to be considered too costly for an experiment. If the development period should yield to a stable and uninterrupted second phase of the plan, public co-operation to the present plan should be stout and unassailable. Thus, whatever may be the political setting under which the plan will have to be worked after the next General Elections, there is no doubt that it is vital that the plan should become more and more the people's concern. The springs of democratic action have surely not run so dry, that they need to be fed by prodding politicians at all times. Social and Economic transformation can certainly derive its inspiration from the people itself, provided that proper and timely incentives for self help are held out concretely by the plan itself.

Creative Nationalism and a New Life Movement

In the pre-freedom days, there existed, a spur to spontaneous national activity, which was more or less confined to political activity Social agitation, and only limited action for social welfare was taken up to the extent that it was found incumbent for improving the tempo of political action. Programmes of constructive activity of limited scope, were conceived only to fill in the blanks, to keep people geared on to National Service. But in the changing context of freedom, Social and Economic reorganization on a nationwide scale today is as vital as a plan for voluntary co-operation on an unparalleled scale. Therefore, some new life movement, unfettered by politics and entirely aiming at constructive National Service, has got to be ushered at this juncture. Whether the Bharat Sewak Samaj has sufficient sanction from below, for such a task, is controversial An urge for creative effort, self help and optimistic endeavour, which from the burden of the Prime Minister's speeches, can be stimulated, only if public co-operation to the plan is sought in the right way. A whole generation of youth following in the wake of freedom and veteran workers in the fields of constructive social welfare, are found either neglected or languishing These should now find certain definite and honoured places in the counsels of the nation. The Central Social Welfare Board should discover where these exist, and restore them to their natural leadership, and thus constitute the spearhead to the New Life movement.

Voluntary Social Service and the Welfare State

Planning for National Development, through a Welfare State, towards a fuller democratic ideal, involves a perpetual growth of more and more complex forms of State sponsored welfare services. But this would not mean the wiping out of existence of voluntary social work On the other hand, there will be a new impetus to a more rapid growth of voluntary Social Services. To the perennial springs of voluntary service therefore, the State Welfare Services will have to turn more and more for inspiration to discover newer fields of expansion of State Services.

Throughout the plan, there are held out opportunities for the development of short term, practical programmes of social welfare, of vital import in the daily lives of the people. While old social ills are tackled by the extension of Health and Education, and Development of opportunities of fuller employment, new ills should also be avoided by the timely extension of Social Services to the ever growing complexities and situations, created in the course of the execution of the new programmes themselves. A perpetual and vigilant interest by the Central Social Welfare Board, of voluntary Social Work in the country will be essential Long term proposals will have to be formulated by the Central Social Welfare Board to sustain and nurture the growth and proper functioning of these voluntary Social Service Agencies, until such a time, as the States themselves are in a position to take over and assume greater responsibility in the administration of Welfare Services.

It is well, therefore, that in the Plan a foundation has been laid, to provide for the growing needs of Social Services, and a proper emphasis has been laid on the continuous harnessing of Voluntary Social Work to support State Projects at various levels But the Planning Commission and the Central Social Welfare Board should by prompt action see that these recommendations become facts, and do not remain mere fiction in blue books.

Public Co-operation through Regional Boards of Social Welfare

Foremost among the programmes of Social Welfare, a great emphasis should be devoted to a programme to enlist public co-operation itself. In precise and exact terms, the salient provisions for Social Services in the Plan should be popularized in so many ways. The enthusiasm provoked further should assume the dimensions of a mass movement and people must be galvanized towards a greater national effort. Persons and organizations, other than those hitherto associated with mass movements (mass movements in India's recent history have been purely political in their make up and Congress dominated) should be approached, to stimulate study and discussion groups. The two potential sources of energy for this work are the Voluntary Social Agencies, and the youth of the country. Local leadership must be discovered and encouraged

Happiness is a roadside flower growing on the highway of usefulness—(*Tupper*).

and the Central Social Welfare Board must not make the mistake of again depending on the played-out, bankrupt leadership of the past, bankrupt either politically or morally or both. After a rapid survey of the potentials in the field, specific lines of activity should be decided upon, and Regional Boards of Social Welfare should be set up. These Regional set-ups should develop functions of liaison and co-ordination, aiming to bring about a gradual decentralization, and affording wider consultation, between voluntary agencies in that region, and the State on the one hand, and between the region and the Central Social Welfare Board, on the other. This will help to bring field work and workers into more intimate and direct contact with Government machinery.

Programmes for Public Co-operation.

Well formulated programmes of Social Welfare, which will have a bearing on the daily needs of the people, in the shape of Pilot Projects in select areas, should find encouragement. The best programmes offering themselves for immediate implementation are, the Community Welfare Service patterns, which are all inclusive and intensive, and yet so vast and flexible, and capable of continued expansion or narrowing down at any stage, so that programmes can be adjusted to whatever local resources are available, to run them, and capable of fitting into the economy of the area in which they are being worked out. These programmes should be conceived as short range programmes, where even in the process of working them, some visible gain will be appreciable, to the people for whom it is run. Action for National Service, by the restoration of the faith of the people, in this way should be stimulated. By specially inviting opposition groups and critics to work on a common ground of agreed points the quality and the quantity of public co-operation will also be enhanced.

Regimentation of Programmes

The success of any programme depends on the initial resources being made available promptly and early, whether it be funds, equipment, or directives. Towards this, it is advisable to adopt, a certain measure of regimentation. Whether it is an isolated Community Service Scheme, to be started in a remote rural, undeveloped, backward or otherwise needy locality, or a composite type of service in an urban slum area, or the type of Social Services to be organized in the wake of a big project or development scheme, the resources to start a community Centre will more or less conform to certain fixed items of planning, direction and supply of funds and equipment. These may consist a first field unit of propaganda and recreation, a machinery for co-ordination: a personnel of field workers, the necessary initial aids, equipment and paraphernalia for Health, Education and Social activities, mobile units for the teaching of crafts and cottage industries, etc. Thus, in anticipation of the temporary and permanent needs of the Community Centre, a proper "Equipment Pool" should be set up. In anticipation of the successful working of such programmes, a Small Savings Scheme machinery should move in, so that even small gains are immediately pooled, and people learn the value of saving and investment. Thus, the idea of contributing towards betterment levy will not be so alien to a people who will have learned to capitalise on their labour and industry. In this way, *ad hoc*, or haphazard experiments and undertakings, or extension of temporary reliefs and make shift social services, all of which spell a huge waste of time and money, can be avoided. It will be more profitable for the Central Social Welfare Board to dot the country with, and concentrate on taking in hand or deliberately building up, properly financed, properly equipped, properly manned, permanent types of welfare units. This will keep and sustain social workers all over the country, working happily at their own private enterprises, or at large national projects, and their services continuously utilized. An expanding Cadre of Social Workers, voluntary or paid, will emerge; and these too will be required to be organized and absorbed into a National Welfare Service.

Training Schools of Social Work and In-service Training

The Central Social Welfare Board should devote particular attention to Regional Social

(*Continued on page* 161)

Do those things which you judge to be beautiful, though in the doing of them you shall be without renown—(*Pythagoras*).

Services for Mothers and Babies in Britain

The Welfare Food Service

In Britain through the Welfare Food Service (for which the Ministry of Food is responsible) all expectant mothers and children under five years are entitled to one pint of milk a day at the special subsidized price of 1½d. a pint. Supplies of orange juice are guaranteed to them at a subsidized price, and cod liver oil and vitamin preparations free of charge. The milk and orange juice are also supplied free to those unable to pay for them. Milk foods at special prices (or free) are provided for babies who do not take liquid milk.

Maternity and Child Welfare Services

The Maternity and Child Welfare Services provide ante-natal and post-natal care for mothers and general, medical and remedial advice for them and for children under five years of age.

These services are not compulsory, but every effort is made to make them convenient and attractive to mothers, and they are widely used Specially trained doctors, nurses and midwives are in attendance at the ante and post-natal clinics held at maternity and child welfare centres, while health visitors, working for these centres, call at homes in the district, to give advice and help to mothers and to encourage them to attend the welfare centre. One out of two expectant mothers in England and Wales either attends clinics or, in sparsely populated areas where the provision of a clinic would not be justified, receives ante-natal care through local authority arrangements with private practitioners.

About two out of three babies born in England and Wales attend the welfare centres. The children are weighed and records are kept of their progress. They are examined by the doctors and orthopaedic, ophthalmic and sunlight treatment is available at many of the centres for the children for whom this is prescribed. Special clinics for test feeding and remedial exercises may also be arranged. Local health authorities are required in particular to provide dental care for these mothers and young children and their priority dental services are being expanded as more dentists become available. Where possible, special toddlers' clinics are arranged for children between two and five years of age.

Education in mothercraft by talks, demonstrations and classes is a feature of the service.

Arrangements for Confinement

The expectant mother may arrange to have her baby in hospital or at home according to the advice given her by her doctor or midwife, or according to her own preference if sufficient hospital beds are available over and above those required for priority cases, i.e., those for whom domiciliary confinement is inadvisable for medical or obstetric reasons or because of adverse home conditions. For a home confinement every mother has available to her the services of either a general practitioner, obstetrician or her own family doctor if he is willing to undertake her maternity care, besides those of a trained midwife employed in the domiciliary service of the local health authority. The doctor carries out certain ante-natal and post-natal examinations, attends at the confinement if he thinks it necessary and gives any other medical care required. Routine supervision and advice is provided by the midwife who visits regularly before the confinement for the purpose of examination and to give the mother advice and help generally. In addition, the expectant mother may attend the ante-natal clinic for instruction in the preparation for motherhood and in some cases for interim ante-natal supervision. The midwife delivers the patient (unless the doctor

A pessimist is one who sees a difficulty in every opportunity and an optimist is one who sees an opportunity in every difficulty—(*Anon*).

considers it necessary to be present) and continues in attendance for the first 14 days after birth. Midwives work in close touch with the welfare centres in the care of the mother both before and after the birth of the child.

When the midwife ceases to attend a mother, or the mother returns home after confinement in a hospital, the health visitor from the welfare centre begins her regular visits.

Care of Premature Babies

Many local health authorities make special arrangements for those premature babies who are not admitted to hospital by lending equipment and appointing experienced nursing staff to supervise their care at home.

Day Nurseries

There are day nurseries for children under five (over 800 with about 40,000 places in England and Wales), provided by local health authorities or voluntary associations working with them. Power is given under the National Health Service Act, 1952, to local health authorities to make charges for the use of day nurseries. Private or factory nurseries must be registered with the local health authorities, as must also persons who mind for payment more than two children, not all of the same family.

Special Services for Unmarried Mothers

All these services are available to unmarried mothers and their children equally with other mothers and children. In addition there are special forms of help for the unmarried mother. Moral welfare associations provide specially trained workers to help the mother in making plans for herself and her child and some of them also provide hostels for ante and post-natal care. Local authorities can make a contribution towards the cost of this work in their areas and many of them do so. Others prefer to make their own provision through the health department.

HOME SERVICES

Health Visitors

The health visitors—who are qualified nurses with special additional training—give advise to expectant and nursing mothers on breast feeding and the care of the baby, and on the nurture and management of children up to five years of age. Visits are paid to almost all babies. The National Health Service Act widened the duties of health visitors to cover advice to households on the care of the sick and on measures to prevent the spread of infection.

Home Nursing

Nursing in the home has been carried out for many years by Queen's Nurses and local District Nursing Associations organized on a voluntary basis. The cost was met from charitable subscriptions, contributory schemes, payments from public funds and to a small extent, from patients' payments. Contributors and the necessitous were usually treated free and a small charge made to other patients. Free home nursing has become a responsibility of local health authorities in the National Health Service, but voluntary associations continue to do the work as their agents in some areas.

Domestic Help

Local health authorities have the power to make arrangements for providing domestic help in households where it is needed owing to illness, confinement or the presence of children, old people or mental defectives. This is not one of the free services and authorities are authorized to recover from those assisted such charges as the authorities consider reasonable having regard to the person's means. Nearly all authorities provide this service.

—*Social Services in Britain.*

Instead of that, a sweet and gentle word—(*Herrick*).

The Basis of Social Service

SARASVATI CHENNAKESAVAN, M.A., Philosophy Department, University of Madras.

IT is very often said that the greatest obstacle for social service in India is the attitude of her people towards affairs of this world and their place in the scheme of things. The Indian, it is said, is capable of reconciling himself to whatever hardship or want he may have to face, because of the peculiar philosophic and moral basis of his upbringing. He becomes lethargic and passive, attributing everything to fate and willing to bear the burden as his apportioned quota of determinism. No doubt, this attitude is present to a large extent, but the causes for this attitude cannot be attributed to either Indian philosophy or the Indian moral code. The causes for such dumb acquiescence must be sought elsewhere. Unfortunately the modern Indian, whether he be rich or poor, literate or illeterate, knows very little of his philosophic culture and what little he thinks he knows, is culled from various popular stories and mythologies which are mostly symbolic in nature and should not be interpreted at their face value.

The scheme of values recognized by Indian systems of philosophic thought and laid down as obligatory for all people in the *dharma sastras*—books of moral codes—is four-fold. These are wealth (artha), pleasure (kama), righteousness (dharma) and spiritual perfection (moksa). The first three are intermediary aims leading upto the last, spiritual freedom or moksa. That it is so, need not surprise us, for no great religion of the world gives hope of immortality merely through wealth and pleasure. These are only sufficient to make man lead a comfortable physical existence. Hence the other two spiritual values are also recognized by Indian philosophy, which help man to realize his true nature. That does not mean that the physical values are to be ignored as being unnecessary. It is only when a people are prosperous and contented, that they have the leisure to think of other things. One who is always distracted, wondering from where his next meal and change of clothing is going to come can rarely have the peace of mind to think of anything else. A certain amount of economic security is essential if man is to devote himself to higher pursuits. Hence Indian thought lays sufficient stress on the satisfaction of the physical needs before beginning a spiritual enquiry. There must be room for natural sentiments and emotions to have their play, but this must be within limits. Hence, to say that Indian thought because of its pre-occupation with ultimate salvation does not give any place to worldly things is not true. Each man has to do his duty (sva-dharma) and that do it well. Only then has he any right for spiritual things. No man can be without doing work for the physical and mental make up of man is such that without activity he would perish. But the work that he so does must not be against his true nature and whatever man undertakes to do, he must do it well—that is the injunction of our scriptures.

To say that a man's part in this life is already forecast and that whatever is, has already been ordained, is the defeatist mentality not warranted by the theory of Karma. All Indian systems of philosophy accept the transmigration theory of the soul. The claims of this theory for truth need not be considered here. But the law of Karma, the governing principle of transmigration has to be considered, if Indian philosophy is to be vindicated against the accusation that it preaches fatalism. The law of Karma applies to the realm of morality as the theory of causation applies in the realm of the physical world. Accordingly the moral world is not a chaotic jumble. Sin and suffering are portioned out according to this law. Nothing comes into existence which has no cause. Every action, as any psychologist would tell us leaves a two-fold effect. It has a reward in

Habits are at first, cob-webs, at last cables—(*Proverb*).

actual experience, and it leaves traces or *samaskaras* in the mind of the individual. The former can not be escaped, for we reap as we sow, but the latter can either be a tendency for repetition of the same act, in which case it leads to circular activity, or it may be controlled and avoided, in which case there is a break from the past. The tendency to indulge in any activity is because of the *samaskaras* no doubt, but by practice backed up by determination, these tendencies may be curbed and release obtained from the past chains. The inclinations are the result of *Karma*, but the executions of them definitely rests on the responsibility of the individual. So, the law of *Karma* cannot sanction indulgence in anti-social behaviour, or drifting along the current of life Moral responsibility belongs to the individual and cannot be avoided. Our philosophy therefore does not preach indifference to social welfare. Due to so many excigencies of economic and political conditions, our people have become lethargic and indifferent.

Service to human beings is said to be service to God. So it is only with a sense of worshipful devotion that one should enter the field of social service. Reverence and love should be the motto of all social service. Service done with a superior attitude, or even with the live consciousness of one's own advantages which make it possible for one to render help to those who do not have these advantages, is merely imposition of one's personality on others. It is only service that is rendered out of compassionate love that will be worth accepting. To a person who is consumed by such compassionate love towards his fellow beings, the sufferings and sorrows of those around him, leave no peace to his mind and no rest to his body, till he finds that these are made happy. Such a social worker knows no jealousy, for his attitute is not possessive. He knows no greed for he always gives to others and never expects anything in return. He knows no fear, for there can be no fear from those he loves and he loves every one. He does not love others as neighbours only, for that still leaves room for selfishness, but he loves them as he would love himself. Our philosophic culture hails renunciation or sanyasa as the highest virtue. But true detachment can only be achived by living an active life in society and caring for the welfare of others. Such a life must be carried out without the least expectation of any advantage to oneself. It is only when a man completely forgets himself that he can live a most full life. Even the consciousness of his unselfishness must be eschewed. Only then real service to others is possible It may be questioned if such an attitude is possible. To borrow an illustration from Professor Hiriyanna, a nurse attends to a child from a mere sense of duty, whereas a mother responds from a higher plane, where her love for the child includes and transcends mere duty. The purpose served by both is the same, namely, welfare of the child but the latter is an attitude of spontaneous expression of devotion.* The attainment of such an attitude towards all should be the basis of real social service.

There have been great social workers in our country, those who have toiled for the sake of others, even at the risk of their lives, only thinking how best to relieve the sorrows and sufferings of others. It is only given to a Gandhiji or a Vinobha Bhave to do such selfless service for humanity. It is not all that are impelled by such zeal for human welfare. More often than not, those who undertake to do social service are those who want to find some occupation for their leisure. But unfortunately, service to others cannot be a pastime. It is as much a career as any other if not more exacting and it is not all and sundry that can do it. It requires an understanding of human nature, a capacity for patience and sympathy and a vigorous appreciation of the other man's point of view. The social worker should always do service more by example than by precept. He must live the life of the people, moving among them as one of them and win their confidence. Only then can he do any real service at all.

A society such as ours is far behind in the march of time. No doubt, we have a hoary and valuable culture behind us, but it has remained there static. Our people, economically, socially, educationally, politically are so backward, that it requires a lot of pushing up before, we, as a nation can stand on a par with

* Ref:— "Quest after perfection" by M Hiriyanna, pp. 41–42.—Publisher : Kavyalaya, Mysore, 1952.

other nations in the race for progress. Less than half of the nation have sufficient to eat and clothe themselves. The enormity of backwardness and poverty becomes embarrasingly patent when we see the pavement dwellers of the cities and the inhabitants of the tumbling down huts of the villages. Under such circumstances, public philanthropy and private social work can scarcely cover the ground. A group of people here and a group of people there, working for a few hours a day, is never going to solve the problems. At best it may help a few. The lack of education and the consequent inability to appreciate the ethical and moral codes, the unwillingness to recognize and apply the civic laws, all these require a more compulsive organized drive than what can be done by private social service. While talking of social service, we should be clear about the difference between clubs and associations which are of the nature of trade unions and which cater to the welfare of their groups, and the service that is to be rendered to all alike, because of their basic needs and wants. The latter alone is termed social service. Social service of this type is needed in our country on a very large scale and this can be done only when there is authority and organization behind. The only competent authority is therefore, the state. To benefit the masses of the country, this is the only way.

The usual objection to nationalization of social services is that it ceases to be really service in the sense in which it has already been outlined, and that once the machinery of the State steps in the whole process loses the human touch and becomes another department of the State, ridden by red tape and officialdom. No doubt this will be true. But the existing evil calls for drastic measures Individual efforts, however worthy they may be, would take a long time to remedy the present state of affairs. Take, for instance, education in our country. No amount of private social work can make the parents who are themselves illiterate, to appreciate an education for their children. Whereas, if it were to come as a Government measure for compulsory free education, then the children would automatically become educated and thereby develop discriminative thought. Just as the training of a child involves rewards and punishments, so also a people that is backward in every way has to be lured into higher range of development by rewards and punishment. This can be done efficiently only by the State. The constant argument that a man must have sufficient to eat, before he can think of other things, speaks for the idea that the State must be made responsible for the economic upliftment of her people. Ours is a democracy. A democracy is a people's Government. It follows then that when the Government is made responsible for the economic and social welfare of her people, it means that in the ultimate resort, the people themselves are working out their welfare. That is the principle involved in a welfare State. So the basis of social service in such a State is not only a humanistic approach, but disinterested service as well, for as an inhuman department of the Government, it is concerned not with any selfish motives, but only with the carrying out of policies which would make the people prosperous and happy. It is also an efficient method, for it has the power of compulsion to make the people follow the alleviation measures suggested, and it can help the people not only in spirit but also in kind.

(Continued from page 156)

Service Training Centres. These may be developed under the aegis of the Regional Boards of Social Welfare. Short term courses of regular teaching and training for Social Service Personnel, may be organized. The Central Social Welfare Board may institute a system of stipendiary training for Social Work, with compulsory scheme of a term of service at a welfare unit, after which the grant of a certificate will entitle the social worker to better prospects Thus, the great demand of trained personnel can be met, and at the same time the great need to open out practical fields of social activity, will also have been fulfilled. Besides exclusive Training Centres for Social Workers, Regional In-service Training, conducted through a regional co-ordinating committee approved by the Regional Boards of Social Welfare, should be built up. All this will mark the beginning of a self-activating process, which will pace up all the Social Welfare activities in the country.

Thus, if the Central Social Welfare Board could make bold to adopt such or similar lines of action, in the course of its functioning, as responsible organ of the Planning Commission and the Education Ministry, it will have justified its having been brought into existence.

Women Labour and Welfare Activities

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THE condition of women labour in India deserves serious study by all those who are interested in women's welfare activities and in the progress of the country. From the figures available we find that women in India contribute as much to the production of national wealth as those in other industrially advanced countries. Of course, the vast majority of our women are employed in agricultural pursuits, without whose help and toil the country could not grow enough food for the vast population. A study of their condition is as important as the study of the women labour in factories and plantations, though their colossal numbers could not be computed easily.

The figures, for the women labour in factories, mines and plantations during the years 1948 to 1950 are given as an appendix to this article. From which we notice that in various industries and departments there were 699,056 women workers out of a total of 4,002,659. (Table 1.) In he coal mines 16·4 per cent, Manganese 55·9 per cent, Mica 11·9 per cent and iron are 34·9 per cent, were women labour. (Table 2.)

In the tea plantation in 1949–50, 387,546 women were employed when the number of men was 415,753 thus making 42·4 per cent. There were 124,039 children of whom 50 per cent would certainly be girls though no separate figures are available.

In the coffee estates there were a total of 70,920 women, 86,874 men and 19,503 children. The proportion of women to total employed is 40 per cent. In the rubber estates also there is considerable number of women, their number being 11,532 as against 34,597. (Table 3.)

These figures reveal the vast opportunities of service open to women welfare workers throughout India.

(1) The condition of women labour in our country is far from satisfactory. Even in place where the employers of labour are enlightened, women labour is exploited. Their wages are still kept down, in some cases they get only one half of what is paid to men. This is sheer injustice. The thirty-fourth session of the International Labour Conference adopted a convention on equal remuneration to men and women workers for work of equal value. The convention declared that each country ratifying it "shall by means appropriate to the methods in operation for determining rates of remuneration promote and in so far as consistent with such methods ensure the application to all workers of the principle of equal remuneration for men and women workers for work of equal value".

Though in the white collar jobs this principle is now accepted, in agricultural and industrial concerns it is not accepted in India.

This is a deplorable situation. With large families, which even the combined labour of husband and wife could barely support this injustice should be righted as soon as possible by accepting the recommendations of the convention. Especially, in agricultural labour where work is only seasonal, the hardship is all the more severe. If this injustice should be done away within the near future, welfare workers all over the land should carry on such necessary propaganda, and help the cause of the women labourers, who are illiterate, voiceless and helpless in this matter. If this question of equal wages for work of equal value is accepted, then the agricultural women labour especially will be relieved and their poverty-stricken conditions will receive a slight improvement. Even one anna in the rupee more will add to the common good and provide a little more food and clothing, which will make such a difference.

The way to be happy, is to make other people happy—(*Ingersoll*).

(2) Another important legislation necessary is the prohibition of employment of women labour in mines below ground. The International Labour Convention (45) of 1935 prohibits women on underground work in mines. This Convention has been ratified by Afghanistan, Ceylon, China, France, Netherlands and United Kingdom. But it is in force only in Pakistan.

In India provision is made in the various Mines Acts (modified up to February 1951) that a woman should not be employed underground, if in the family way four weeks before and 26 weeks after delivery. Even after the 26 weeks she should work according to law only four hours a day unless a creche is provided in the mine. Maternity leave is granted with 12 annas a day four weeks before and four weeks after delivery for persons with six months continuous service. During other periods women are allowed to work underground which is prejudicial to their health. To bring change in this situation much steady work on the part of social workers is necessary. Facts and figures of how many social workers are working in the mines, factories, and plantations are not readily available. But I am afraid their number is small. Social service agencies ought to depute trained workers so that they may be able to find out the condition of women in all the above mentioned places of work, and do work that will relieve their hard lot in various directions.

(3) By the Factories Act of 1948 " where more than 50 women are employed a suitable room or rooms for the use of children under the age of six of such women should be provided ". According to the Act " such rooms shall provide adequate accommodation, shall be adequately lighted and ventilated, shall be maintained in a clean and sanitary condition and shall be under the care of women trained in the care of children and infants ".

This is a very beneficial provision in the Act. In fact not only in factories, but in each village there should be creches, so that our women could gainfully occupy in employments and thus help themselves and family and add to the national wealth. We have to carry on agitation that the legislation as applied to factories should be extended to all places where women have to work. Agricultural labour and fisheries labour require the benefits of this provision. In fact it will help the country in the growth of literacy too. The elder children both boys and girls of five years and above, who now look after thebabies in the absence of the mothers will be relieved if the mothers could leave their babies in creches. The children could attend schools, and thus help forward the literacy of the country. Another economic factor which makes parents to send small children for work and not to school is to augment their slender resources. If the mother could easily go for some work without worry of the babies, whom they can entrust to social workers which will add to the family income, then the parents would only be too glad to send the children to school instead of to work. The mothers could in fact get more wages than earned by children.

A study of the working of the creches in 1950 has revealed some interesting figures which makes us think. In Bombay there were only 177 creches with 3,000 children, Madras 93 with 2,334 children, Bihar 26 with 796 children, Uttar Pradesh 7 with 126 and Madhya Pradesh 16 with 360 children. It shows that only a small percentage of women make use of the creches. It is the duty of women social workers to find out why these creches are not so popular. Is it due to the want of attractive and well ventilated rooms? Is it due to want of proper trained personnel? It is the duty of the women's social service organisations to find out the reasons and to remedy them as soon as possible. It may be a change is necessary in the minds of mothers in this country as to how best to care for their children. If that is the reason, then these social service agencies could carry on the necessary propaganda to effect the necessary change in the thinking of our mother workers. In any case we have to provide women trained social workers who could take positions of responsibility and do the job in a spirit of joy and sense of vocation for the good of the country. Unless this is possible no improvement is possible in the matter of

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Happiness grows at our own fire-side, and is not to be picked in stranger's gardens—(*Douglas Jerrold*).

maintaining ideal creches, even though the management may be willing to provide the best conditions necessary.

(4) The investigation committee of the Indian Women's Conference of 1946 reported that "there are not enough facilities for education and recreation for women labour. The mental development of tea plantation labour is pathetic in the extreme and compares unfavourably not only with that of the jute workers but even with that of the mine labourers whose under-development in this respect is well known. It would not be too much to say that the labourers in the tea plantations live almost an animal existence. It is a well-known fact that women labourers are exploited and although the scandalous conditions that prevailed in the tea plantations 20 years back have improved, it depends largely on individual managers in plantations. If not in such large numbers the women are still at the mercy of the individual whims and caprices of managers and their underlings whose words are law in the garden".

The Committee did not find satisfactory arrangements for schooling in a single garden they visited. In some gardens a semblance of a school did exist. But the persons who benefited most were the children of the staff of plantations and of the villages round about. The labourers' children did not attend as the parents wanted to make them work to add to their family wage.

The report also mentioned that the teaching facilities were extremely poor and there were no community centres or recreational facilities.

These were the conditions prevailing seven years ago. But I am afraid the conditions have not changed much after these years. The only way we can effect any change is not by passing resolutions in conferences once a year, but by direct and concerted work in the places needing our welfare activities.

More women with zeal, devotion and initiative should come forward and after necessary training should steadfastly go to these dangerous dungeons of cruelty and set right the conditions of their sisters.

APPENDIX.

Women Labour Compared.

The following figures show the large number of women employed in *industrial* and similar occupations in the year 1949–50. The Indian Labour Year-book, 1949–50. No serial statistics are available.

Table I.

Industry or occupation (1)	Years to which figures relate (2)	Total employment (3)	Number of women employed. (4)
Factories	1949	2,433,988	270,924
Mines	1949	421,159	85,170
Municipalities	1950	317,270	95,748
C.P.W.D.	1950	408,190	95,058
Tramways	1948 about	14,000	50
Assam tea plantations ..	1948–49		
Settled		361,173	130,374
Faltu (seasonally employed).		46,879	21,732
	Total ..	4,002,659	699,056

What is liberty without wisdom or virtue? It is the greatest of all possible evils—(*Burke*).

TABLE II.

Employment of women in the mining industry, 1950 (average daily number employed).

State.	Total number of person employed.	Number of women employed.	Proportion of women employed to total.
(1)	(2)	(3)	(4)
Coal—			
Assam	3,751	182	4·9
West Bengal	91,658	12,432	13·6
Bihar	193,217	38,772	20·1
Madhya Pradesh	30,033	3,734	12·4
Kutch	5	1	20·0
Orissa	5,919	266	4·5
Vindhya Pradesh	8,354	883	10·6
Hyderabad	16,818	1,105	6·6
Rajasthan	134	15	11·2
Total ..	349,889	57,390	16·4
Manganese—			
Bihar	502	226	45·0
Bombay	2,245	710	31·6
Madhya Pradesh	24,694	11,595	47·0
Madras	2,096	792	37·8
Orissa	5,415	2,710	50·0
Total ..	34,952	16,033	45·9
Mica—			
Bihar	21,305	585	2.7
Madhya Pradesh	5	2	40·0
Madras	7,727	2,788	36·1
Rajputana	1,973	306	15·5
Total ..	31,010	3,681	11·9

Work is our business, its success is God's—(*Ger. Pr.*).

State. (1)	Total number of persons employed. (2)	Number of women employed. (3)	Proportion of women employed to total. (4)
Iron ore—			
Bihar	8,628	2,813	32·6
Madhya Pradesh	14	..	..
Orissa	8,737	3,249	37·2
Total ..	17,379	6,062	34·9

......not available.

(Source : Chief Inspector of Mines)

TABLE 3.

Employment of women in *plantations* (*average daily number*).

State. (1)	Men. (2)	Women. (3)	Children. (4)	Total. (5)	Proportion of women to total employed. (6)
Tea—					
Assam (1949–50) ..	215,412	174,694	59,929	450,035	38·8
Bihar (1949)	1,130	1,253	401	2,784	45·0
Madras (1949)	38,539	43,127	10,093	91,759	47·0
Punjab (1949)	2,585	2,864	917	6,366	45·0
Uttar Pradesh (1949) ..	973	1,079	345	2,397	45·0
West Bengal (1949) ..	117,617	130,363	41,716	289,696	45·0
Travancore-Cochin (1949).	33,939	37,980	8,889	80,808	47·0
Mysore (1949)	2,198	2,459	576	5,233	47·0
Coorg (1949)	206	230	54	490	46·9
Himachal Pradesh (1949)..	71	79	25	175	45·1
Tripura (1949)	3,083	3,418	1,094	7,595	45·0
Total ..	415,753	397,546	124,039	937,338	42·4
Coffee (1949–50)—					
Madras	35,857	29,271	8,050	73,178	40·0
Orissa	12	11	3	26	40·0
Mysore	38,163	31,154	8,567	77,884	40·0
Travancore-Cochin ..	1,270	1,037	285	2,592	40·0
Coorg	11,572	9,447	2,598	23,617	40·0
Total ..	86,874	70,920	19,503	177,297	40·0

The world and all things in it are valuable ; but the most valuable thing in the world is a virtuous woman—(*Muhammad*).

State.	Men.	Women.	Children.	Total.	Proportion of women to total employed.
(1)	(2)	(3)	(4)	(5)	(6)
Rubber (1949)—					
Madras	6,055	2,018	336	8,409	24·0
Mysore	862	287	48	1,197	24·0
Travancore-Cochin ..	27,117	9,039	1,507	37,663	24·0
Coorg	563	188	31	782	24·0
Total ..	34,597	11,532	1,922	48,051	24·0

Figures given in the column for children include both boys and girls. Separate figures cannot be ascertained. Roughly, boys and girls will be half and half. This factor, however, has not been reckoned in working out the percentages given in the last column.

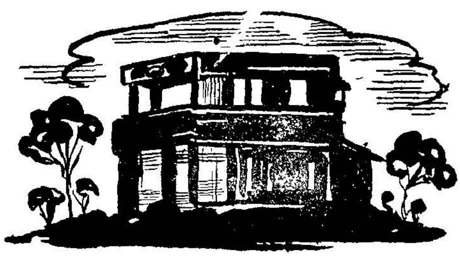
The Beginning

The fields of wild white daisies sway
Beneath the summer breeze
Like inland seas of ocean spray
Against the shore line trees.
Like violins on lifted wings
The skylark roams the blue
Of sun-drenched summer noons, and sings
Of love . . . my love for you!

The End

Pale rose the dawn, grass that is green
And silvered with the dew,
Wild birds a-twitter, the earth a sheen
Of wetness and chill. And you . . .
You in a new grave, cold as the day,
But happy, quickened and free!
No sorrows to bind you, no debtors to pay—
Dear one, wait there for me.

Mary Craig Sinclair.



Work first, you are God's servants; fee first, you are the fiend's—(*Ruskin*).

The Nurse: Pioneer of Health

Doris T. Pedersen.

EXACTLY one hundred years ago, in 1854, Florence Nightingale began her poineer work in the fields of nursing and sanitation. It is, therefore, most fitting that on World Health Day this year tribute should be paid to the memory of that great woman, by dedicating this day to the theme of nursing and its significance for health in the modern world.

In India, as in every country, there is emphasis on endeavouring to bring about the means for a healthful life which is the birthright of every man, woman and child. This is a gigantic task and to accomplish it great effort and perseverance will be needed. It presents two main problems. The first is the provision of the facilities for complete health services. This costs a great deal because it requires the training and employment of thousands of health workers of various categories and the provision of buildings and equipment, the tools which the health workers must have in order to function. The second, and perhaps more difficult problem, is the education of individuals to appreciate the need for and to use the health facilities once they have been made available. This requires, in many cases, a willingness to change or modify behaviour patterns.

In the solution of both these major problems the nurse has an important function. She provides a good portion of the health service in hospitals, health centres, clinics and homes. Because of her intimate contact with individual patients, she is also the person who is in the best position to teach people how and why to make use of the health services.

Here is an example of how the nurse functions in a rural area. The scene could be any small village in India. In a small, but clean and tidy home, a public health nurse sits on the charpoy, her canvas bag on a piece of newspaper beside her. As she talks with the young mother, the children cluster around and you can tell that they have come to know and to love the nurse.

Three weeks ago the worried mother had talked with her sister about the sores on the children which just would not clear up in spite of every type of treatment that she had heard of. She had been very dubious when her sister had suggested calling the nurse, but in desperation she had finally plucked up courage to do so. The nurse had been so kind and capable as she had come each day and bathed the children with some strange liquid and then applied a kind of ointment. Immediately the sores had begun to clear up. This was so reassuring to the mother that she was only slightly apprehensive when she agreed to follow the suggestions of the nurse on other matters.

Now, at the end of three weeks, the children's skin is clear and healthy and the mother and nurse sit together discussing the choice of foods for the family, the best methods of preparation so that the foods will retain their nutritive value, and various problems of sanitation. A new baby is expected in three months' time and the mother is looking forward to the visits of a trained midwife, although she had had an untrained *dai* for the other three children and had always thought there was no need for more skilled attention.

And so, one more family had come to use the health services at their disposal. The same thing is happening all over India as public health nurses win the confidence of more and more people in the villages and the towns. This is one of the ways in which the means of preventin disease and building health reach the people.

As the health facilities in India increase, the need for more nurses grows. The many new hospitals could not function without nurses.

For the structure that we raise, Time is with materials filled.

There, the nurse is the person who, as assistant to the doctor, carries out his orders and gives the bedside care that returns the patients to health. She assists the doctor in his life-saving surgery in the operating theatre and gives the vital care to children in the rapidly developing special field of pædiatrics. But the nurse has two other very important functions in a hospital. She must be an administrator as she supervises the work of the less highly trained workers and sees that the best possible care is given to all patients, whether directly under her care or not. Of great importance, too, is her work in the hospital as health teacher. The patient recovering from an illness has confidence in those who have brought about his cure. The nurse as the person in closest association with the patient, has a unique opportunity to learn his hopes and fears and problems, and with tact and understanding she can probably do more than anyone else to teach by example and by discussion the basic rules of health. She, more than anyone else, can influence the patient to modify or change those customs and practices which are a menace to health.

Tremendous strides are being made in the development of Community Health Services in rural as well as urban centres. Teams of experts are rapidly reducing the menace of malaria, yaws, tuberculosis, venereal disease and other communicable diseases; safe water-supplies, sanitary facilities and safe methods of handling food are being developed; more health centres are being established. In all these projects the nurse has an important part to play. She assists the doctor, supports the sanitary engineer, supervises the less highly trained assistants and secures the co-operation of the public.

One of her major fields is midwifery, and the need for her services in this field is great if success is to be achieved in reducing the high rate of infant and maternal mortality. She establishes her contact with the patient as early in pregnancy as possible and as she gives guidance in the preparation for confinement, she has an ideal opportunity to learn the health habits of the family and influence their improvement through discussion and demonstration. She is trained to anticipate and recognize complications of pregnancy and her techniques at the time of delivery are such as to keep to a minimum the possibility of the mother acquiring infection or injury. Also she teaches these safe techniques to the untrained workers for whom she is responsible.

Certainly the nurse is a pioneer in health. Of course it must be remembered that she does not normally work alone. Progress in the field of health is being made through the joint efforts of all categories of health personnel working together as a team. Let us put it this way — the nurse is a pioneer, functioning as a member of a team of pioneers in whose hands rests the health of the citizens of India.

— "NURSING NEWS."



Our to-days and yesterdays are the blocks with which we build—(*Longfellow*).

Rural Text-books for Rural Children

LEN ORTZEN.

THE best of rural schools have always profited by educational advances made by metropolitan educators—but have never lost touch with the special realities of country life. In many cases, however, both teachers and text-books have come from the cities and have unduly "citified" both the manner and content of rural education.

A lively resistance to this trend is being carried on at present by country school teachers in a number of countries. Without seeking to sacrifice universal values, they insist that the schooling of those who live by the soil has special requirements.

An example of this new assertiveness is an arithmetic text-book published in France by a former school teacher in Brittany, written expressly for country children.

The problems are not based on town life, but on situations and objects which are familiar in the country side. Instead of a problem dealing with leaky water taps, the children will read: "During a drought, a farmer has to take his water-wagon to fill it at a stream 24 minutes walk away. How much time will he lose in 34 days of drought, if he needs an average of two-and-a-half wagon loads per day?"

While this book was being prepared, a group of educators in Peru were drawing up special text-books for a new teaching scheme among the scattered rural population. The text-books are written in a combination of Spanish and the language of the Indians, and the basic vocabulary is confined to matters within the range of their primitive lives. The arithmetic text-books are based on traditional games and stories.

These are but two intances of how, in very different and widely separated countries, people's minds are working on adapting standard town education for application in rural areas. For in many countries, the difference between urban and rural life is immense. Often, it is now easier to travel from one capital city to another than to a village of the same country. In the realm of education particularly, the rural problems of many countries have a closer relation to each other than to the problems of their own towns.

In the Philippines, following the visit and report of a Unesco Consultative Educational Mission, the educational authorities are developing a ten-year plan, primarily for school children who, in most cases, would derive little benefit from the town-sponsored, academic teaching. Available text-books, it was noted, were written by people who know little about rural communities. In future, however, the books will no longer mention traffic rules, gas and electric meters, department stores, etc. Instead, more space will be given to the storing of hay, tending fruit trees, digging irrigation ditches, and similar activities, with which the children are already familiar. This does not mean that the rural children will be deprived of the wider values of education, but that their own environment will be the point of departure. These new text-books, too, are to be of local construction and production.

A similar trend is noted in the United States of America, where the Sloan Foundation has subsidized the production of school readers suited to the localities and regions of the schools using them. They are written and illustrated by local teachers, then checked for accuracy by university experts. In other ways, too, text-books that are less general in content are being produced. A committee of ten teachers in Michigan wrote a book about the people, industries, and history of that State, as a school reader. Elsewhere, journals

If wealth is lost, nothing is lost. If health is lost, something is lost. If character is lost, everything is lost—(*Pope*).

of local history have been used for facts to compile text-books about particular regions.

Even without financial help or backing from educational authorities, it has been proved possible to provide rural schools with readers adapted to their environment and needs. At a school in the South of France, the teacher and the pupils compile and print school readers, on their own hand-press, which are the outcome of their daily village experiences and surroundings. But these readers are not just for their own use. As well as being put on sale, they are distributed to other rural schools doing the same thing, and similarly produced school readers are obtained from them.

Over a period of years, the originator of this system, Mr. C. Freinet, has built up a connection with schools not only in France but in other countries as well. Thus, coupled with the exchange of letters and picture post-cards, geography and history are studied with material that is alive, and is readily understandable by country children. Moreover, the specially-printed history text-books contain the dates of important events in local history, side by side with similar dates of national and world importance.

In India, the Basic National Education Scheme was defined by Gandhi as "Rural education through village handicrafts". So, problems of weights and measures are propounded in terms connected with the picking of cotton, spinning and the weighing of cotton lint and seeds. In Indonesia, the school text-books are related as closely as possible to the back-ground. A different series is issued for the towns, the rural population, the mountain people, and those of the coast.

The same trend is spreading to teaching aids other than text-books. A set of gramaphone records for use in rural schools has been made by the New York State Educational Department. This was done because there were many fields of interest in the lives of country children not touched upon by commercial recordings. The set includes recordings of scientific weather lore, dramatizations of soil conservation problems, and the activities of country children in various stages.

In his preface to the text-book prepared by the Breton school teacher, an inspector of education asks: "Why should not the examples used to put across each lesson be drawn from the surroundings in which the children live?" He can be assured that, in many countries all over the world, other teachers are doing so.

(UNESCO)

There is nothing like total ignorance as it has no legs to stand upon, being a non-entity. It stands on its opposite, knowledge, to proclaim its existence ignoring what gives existence to it. Without having knowledge of something, one cannot be ignorant of any thing.

—*Gandhiji.*

Imagine, therefore, what calamity it must be to have 300 millions unemployed, several millions becoming degraded every day for want of employment, devoid of self-respect, devoid of faith in God. I may as well place before the dog over there the message of God as before those hungry millions who have no lustre in their eyes and whose only God is their bread. I can take before them a message of God only by taking the message of sacred work before them. It is good enough to talk of God whilst we are sitting here after a nice breakfast and looking forward to a nicer lunchon, but how am I to talk of God to the millions who have to go without two meals a day? To them God can only appear as bread and butter.

—*Gandhiji*

Young India, 15-10-1931.

There are four things that come not back—The spoken word, the sped arrow, the past life and the neglected opportunity—(*Arabian Proverb*).

Rest, Relaxation and Relief

M. Subrahmanyam.

OUR muscles contract, stiffen or relax without our being aware of it. Each such action is a tension. Each tension taxes energy. In some people, spasmodic action has become a habit. What a waste of energy!

We must learn to spot this out. What applies to the physical equally holds good to mental energy as well. "An attempt to take notice of each involuntary action threatens to be a wild-goose chase and an interminable inventory", complained a friend to me in a discussion of his case. No. Developing the ability to observe our tensions naturally and automatically lessens other tensions somewhat. On the other hand the observation will not tend to become morbid, self-consciousness or introspection. Quite the contrary, it leads us in just the opposite direction.

A tense person is "high strung". His or her muscles have contracted. Their fibres have shortened. There is more. We shall see.

Lie down in a quiet place and relax. After a few minutes make a movement of any part of the body slowly and steadily. Even without guidance or practice you can notice a sensation in the contracting muscles. This experience is called "tenseness" in whatever part of the body it occurs.

Study or knowledge of Physiology is not necessary to learn to relax. One need not know where the muscles are or what they do. Only it is necessary to *learn to recognise* the sensation of tenseness. It follows then can one know when and where he or she is tense. This knowledge aids one to be able to correct the condition.

Muscle tension makes *life*. All activities are a series of complicated muscular tensions. To be absolutely free of tension is to be devoid of life; dead. It is imperative therefore that we control them. Relaxation is a form of such control.

Recognition and location of the sensation of tenseness is helpful. But it is not essential for relaxing. Relaxation proceeds reflexly without our bothering about it. It has only to be encouraged. Continuous watching or at wrong moments for the sensation is no good. That would be perpetual tenseness.

Some muscles often fail to relax completely until the tenseness in them is located or spotted out. This is a common experience with many.

The stage when the disturbance is located and relaxation effected with the least possible attention, is therefore, a comfortable and happy mean between the two extremes detailed above. In a short time attention to the muscles becomes unnecessary. Relaxation becomes habitual.

This, as any other process of learning, requires, less and less attention in course of time when cultivated. Relaxation proceeds automatically without any clear, conscious attention. The nerves and muscles are then re-turned or re-educated. A switch over from habitual tenseness to natural relaxation is a grand achievement indeed.

Now to the cultivating of this achievement some may take a long time perhaps years to succeed. It is not easy to alter time-scarred habits at will. Yet it is not difficult. Here is a demonstration. Stretch out your arms to lift a heavy article. Your arm muscles contract. You are then conscious of effort, exertion to lift being difficult. On the contrary, if you just relax your muscles, not caring to lift the weight, what happens? This is the negative of exertion, of difficulty. Is it not? Nothing could be easier. But the fact is this some people have acquired the habit of exerting

Employment is Nature's physician, and is essential for Human happiness—(*Galen*).

themselves in everything they think or do. They strain themselves even to relax. The easiest is made the hardest affair. But this is only the error of the beginner.

Serious ailments are best handled by experts, physician or neurologist. Even he, works on the patient, patiently, as best suits the latter in short exercises, as often as possible. Patients who are tired or fatigued, sleepless or excited will find soon enough—a few weeks at the most—almost normal.

It is unreasonable to expect such quick results if the patient's malady is of long duration. Relaxation is neither magic nor hypnosis to come right over night in chronic cases, it were best to try to relax various parts of the body individually, first lying down prone, and then in other positions. The patient can himself practise. Practice is indispensable with intelligent observation and diligent correction, or proper guidance and suggestion, the sufferer can effect his own recovery. Not all can afford experts.

Now to the method for self-cure—

Get ready the following :—

(1) a quiet room,

(2) complete freedom from intrusion or interruption for about an hour,

(3) a cot wide enough for the arms to rest on either side of the body without touching it,

(4) a soft bed,

(5) two or three thin soft cushions or pillows.

Now proceed—

A thin soft cushion for the head is a necessity. Rheumatic persons may well use a pillow for the knees or the small of the back.

The best position for the beginner is to lie on his back. Each arm to be laid prone at sides several inches away from the body. They should not be clenched. Legs should not be folded or crossed. Each part or portion of the body must directly rest on the bed.

Relaxation is possible in any position. Beginners trying to acquire relaxation lying prone on the back may well go to sleep in any other position they are accustomed to.

First get yourself as well relaxed, as you know how, by lying quietly with eyes open. After five minutes close the eyes slowly. Delay in closing the eyes allows a gradual let-down. Do not speak. Let no one speak to you. This is the preliminary rest.



True reforms, social, moral or spiritual, must be a reformer of the home life—*(Sir Robert Parr)*.

Part-time Jobs for Women

A part-time job may do a lot to raise the morale of wives and mothers. Mixing with people, receiving and expressing ideas, gives a woman self-confidence. It may make her more conscious of her looks, deportment and speech than if she were not in the business world. And, in some cases, part-time work gives a woman a chance to get away from the home to gain a new perspective.

These opinions are quoted in a report of the U.N. Secretary-General on " Part-time Work for Women," prepared at the request of the Commission on the Status of Women. It will come before the Commission when it meets at U.N. Headquarters from 22nd March to 9th April. Based on information received from a number of non-governmental organizations and on certain publications, the report discusses the meaning of part-time work, the present status of part-time employment in 12 countries and the advantages and disadvantages of part-time employment. A final chapter summarizes suggestions.

However, reports received by the Secretary-General also indicate a part-time job may not always be " an unqualified blessing " for a wife or mother. The U N. reports points out that she may have to face increased house-keeping costs, and may also find herself neglecting responsibilities in the home. Also, if the office or factory is a long way from her home, she may spend too much time and money in travel.

It has been noted that part-time workers hired for peak periods may be required to work disproportionately harder than regular employees; that they may be given routine tasks which do not employ full capabilities, and that they are likely to be the first to be dismissed under adverse business conditions. Moreover, in some countries, tax regulations, requiring joint returns for husband and wife, may make the part-time work by the wife unprofitable; and social security laws, sometimes, do not adequately protect the part-time worker.

Circumstantial

People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who look for the circumstances they want and if they can't find them, make them.

—*George Bernard Shaw*

There are no circumstances, no matter how unfortunate, that clever people do not extract some advantage from and none, no matter how fortunate, that the unwise cannot turn to their own disadvantage.

—*La Rochefoucauld.*

Like almost everything else, self-confidence is a habit. It is formed by persistently choosing to let the mind dwell upon our successes and in turning our thoughts just as persistently away from failures.

—" *Light* "



What a Door

SIMON I. S. PAKIANATHAN.



IT is said that polyandry has been the root-cause of the dwindling of the Todas of the Nilgiris. The race could be numbered and they amount to less than a thousand in all. Efforts are being taken to improve the tribe and yet in my opinion the one most important cause of the ruin of the tribe, namely, the house they live in, has not received the attention it should. The Todas must be taken out of such houses with entrance that is hard to describe and with no ventilation at all. Polyandry came into play because of these houses which have no rooms or partitions whatsoever and it is about time our Society thinks of taking the Tribe out of such ancient abodes.

And yet the Toda women could be classified as artists in their own way. They deftly work on intricate patterns in embroidery and could very well be teachers of the craft. The sheets, pillow cases, table cloths and other articles on which they work fetch fancy prices and there is a wide door of opportunity for them. But . . .

The way the Todas live has been and is still an item of interest for the visitors to the hills to see. But this should never be the case. It is almost like seeing animals in the zoo. The models of such houses may be kept in museums to show things of historical value and the Todas must be made to live in houses fit for human abode, that is, if the people of our country are keen to see this tribe flourish once again.



Orange Skin Recipes

LAKSHMI VENKATARAMAN

During orange season we spend lavishingly on oranges, because we know that 'an orange a day keeps the doctor away'. But we pay very little heed to the valuable outer skin of the orange. Orange skin is very good for biles and nausea.

A few palatable dishes can be prepared out of orange skin. Here are a few of them.

ORANGE SKIN CHUTNEY.

Ingredients:

Skin of 4 fresh oranges.

Dry chillies	4 (big size).
Bengalgram	2 tablespoons.
Asafœtida	1 tamarind-seed size.
Gingelly oil	1½ tablespoons.
Salt	¾ tablespoon.
Tamarind	1 goose-berry size.

Method of preparing.—Cut the orange skin into small slices. Fry in a teaspoon of oil until they become soft and remove from fire. Fry chillies, bengalgram and asafœtida in the remaining oil to a golden brown colour. Add tamarind and salt and grind to a rough paste. This goes well with rice and ghee.

ORANGE SKIN PACHADI.

Ingredients:

Orange skin	4
Tamarind	1 small lime size.
Jaggery	2½ palams.
Salt	1 teaspoon.
Mustard	½ teaspoon.
Oil	1 tablespoonful.
Rice flour	1 tablespoonful.
Fenugreek	½ teaspoon.
Cumin seed	½ teaspoon.

Method of preparing.—Cut orange skin into small slices. Crack mustard in the oil, drop the skin and fry till they become soft. Take out 1½ cups of tamarind juice (by soaking tamarind in tepid water for 10 minutes and squeezing and straining. Pour this juice into the cooked skin, add salt and jaggery. When the jaggery has melted, add a thin paste of the rice flour. Stir well. As soon as it starts boiling, remove from fire. Fry fenugreek and cumin seeds till they become slightly brown, Powder and add to the prepared pachadi.

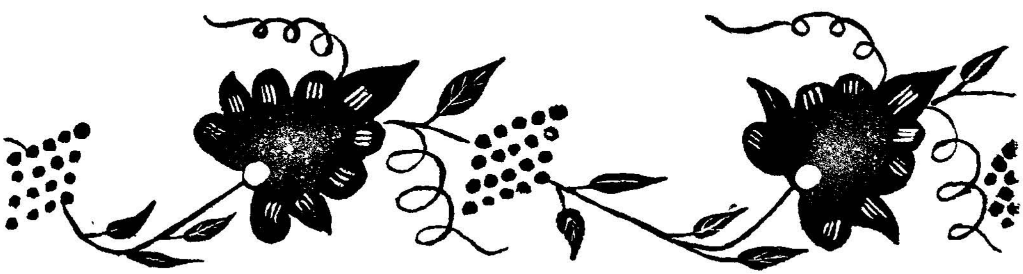
The sweetest bird builds near the ground, the loveliest flower springs low; and we must stoop for happiness, if we its worth would know—(*Swain*).

Embroidery Designs.









K. Nagamaniamma.

Household Hints

MANGALAM

With Bad Sanitation in villages and worse sanitation in cities where the Sanitary Inspector is more worried about the clean smell of cowdung from your kitchen floor than about the foul effluvia from the Buckingham Canal, the manholes of underground sewage, the Pumping Stations and the gentlemen and the ladies squatting at early dawn at every street corner, one must some howkeep off bugs, cockroaches, and mosquitoes, bred by bad water and attracted by bad odour. There is nothing like the healthy pungent old odour of Margosa (Neem) oil to keep off cockroach. Burn dried Neem leaves and flowers for a *naligai* (24 minutes) after dusk on hot embers and no mosquitoes will trouble your slumbers that night. Burn *sambrani* and put some *sambrani* and asafoetida powder in wooden articles of furniture and the bugs will seek less fragrant quarters. Preserve the lime skins after making lime juice and put it overnight round your pillow and your night sleep will be more refreshing. Passing mosquitoes are repelled by citron smell. (Of course, educated folk will go in for the same in a distilled essence form as Oleum citronelle imported from abroad and sold by a fashionable chemist).

Life is measured by thoughts and actions, not by time—(*Lord Avebury*).



The Plant.

In the heart of a seed,
  Buried deep, so deep,
A dear little plant
  Lay fast asleep.
" Wake ! " said the sunshine,
  " And creep to the light ! "
" Wake ! " said the voice
  Of the raindrops bright.
The little plant heard ;
  And it rose to see
What the wonderful
  Outside world might be.

Rules for Behaviour.

Hearts, like doors, will open with ease
  To very, very little keys,
And don't forget that the two of these
  Are I *thank you* and *If you please.*

Come when you're called,
  Do what you're bid,
Close the door after you,
  Never be chid.
Seldom can't,
  Seldom don't,
Never shan't,
  Never won't.





Mutual Help.

Long ago there was a great king. He made a big feast and invited everyone to it. He promised to give all comers not only good food but rich gifts as well.

In one village there was a strong, healthy man, who however, was blind and poor He was crying aloud " Ha! how unlucky I am. Because I am blind, I am not able to go to our good king's feast. Is there no one who would take me to the palace?" The people briskly walking towards the palace gave no heed to the blindman's cries. But suddenly the blindman remembered that a lame man was living in the same street. He slowly walked to the lame man, who was also feeling sorry for not being able to attend the feast.

Each felt sorry for the other. But soon the men hit on a plan. The blind man carried the lame man, who guided him to the palace. Thus the two went together to the feast. The King was quite pleased with " the double guest " and their mutual help. He gave costly presents to them with which they lived happily together thereafter.



Nature has given us two ears but only one mouth—(*Disraeli*).

Special activities.—The first anniversary of Thevarkulam Branch (Tirunelveli district) was celebrated on 27th February 1954. An Exhibition was arranged in the morning and a public meeting in the evening under the Presidentship of Sri X. I. Cruz, Block Development Officer, Sankarankoil. There was a short entertainment after the meeting in which there were items of dance, drama, music, lazeem, kummie and action songs by the members and pre-basic children. A 'Comic' by the staff members and the dance performances by Kumaris Sukanya, Prema and Rajam of Tirunelveli won a hearty applause from the audience which was nearly 4,000 strong. Prizes were distributed by Sri A. Thomas Pandian, Panchayat Board President, Thevarkulam. Our thanks are due to Nellai Broadcasting Company for mike and loudspeaker arrangements, the Police Inspector, Panchayat Board President, Village Munsif, local school teachers and all the villagers who made the function a great success.

Sri Sri Prakasha, Governor of Madras, along with his daughter and daughter-in-l w visited Pinarayi centre and keenly observed the charts, exhibits, the spinning group and the Balwadi section. Here are his remarks recorded in the Visitors' Book:—" I am glad to visit the most successful centre of useful and fruitful activity for the well-being of village-folk I was much struck by the enthusiasm of the workers and the ready co-operation they have received from the villagers themselves". His daughter, Srimathi Kamini Devi was pleased to buy two table covers made at Nileshwar.

The members of the Women's Advisory Panel, Central Social Welfare Board consisting of Srimathi Probha Banerji, Srimathi Manmohini Saigal and Srimathi Perin Mistri visited Coimbatore Branch and were very pleased with the activities of the branch. They wrote in the Visitors' Book: "The women are taking keen interest in the crafts taught to them and the Organiser is very enthusiastic to promote and further their activities. We wish them all success. The Officer-in-charge is a very sympathetic and good worker and takes more care than usual paid workers".

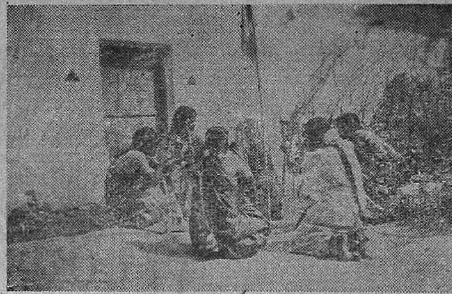
Harijan Welfare Day was celebrated on 27th February 1954 in Ootacamund Branch. Sri A. Joshee Gownder, Municipal Councillor presided and Sri Munuswamy Pillai, Sri Ranga Rao, Sri Srinivasan (Health Officer), Mr. Dass and Mr. James gave useful and interesting speeches. Many Harijans came forward and explained their problems. One hundred packets of 'mixture', four measures of 'pori kadalai', a pound each of sweets and biscuits were distributed.

The Department of Women's Welfare staff and members of Chingleput district took part in the exhibitions conducted in connection with the Cattle Show at Pakkam and the Rural Welfare meeting at Pannur and sold Rs. 20 worth of finished products Justice Mack, Sri Purushotham, M.L.C., Sri Govindarajulu, M.L.A., members of the Rural Welfare Committee and many officials and non-officials visited the stalls and the Branch Office at Pakkam. Mr. Justice

Work is only done well when it is done with a will—(*Ruskin*).



Flag salutation by members at Tirur on 'Republic Day'.



Lazeem by members, Tirur—'Republic Day'

Mack wrote in the Visitors' Book: "It was a pleasure to visit this Welfare Centre after a Cattle Show Exhibition to-day and to have contact with the village life. This centre has already become very popular and is serving a real need. I have no doubt this will grow from strength to strength."

The Sarvodaya Jatha while returning from Thirunavaya paid a visit to Bettathputhiangadi Centre. After seeing the activities, Sri K. Balakrishnan Nair spoke to the women at length on 'Cottage Industries and Spinning'.

A member of the Musiri Branch gave a broadcast talk explaining the activities of the Women's Welfare Department in the "Village Programme" from the All India Radio, Tiruchirappalli, for which she was paid Rs. 30. Being very poor, this fee had been a boon to her.

In Mettupalayam and Poolambadi, prizes worth Rs. 10 were awarded to Harijan members for winners in the various competitions conducted.

A competition of folk songs was held at Ammapet, Tanjore district and prizes were awarded.

Excursions

Sixty children and eighty women of Pinarayi Branch were taken to Tellicherry, where they played about on the sea shore and witnessed a cinema show, later.

Kozhikode members were taken to the soap factory and the Health Exhibition at Government Secondary Training School for Women.

Members of Mangalore Branch visited the Exhibition arranged at the Polytechnic Institute.

Demonstrations

In Mettupalyam and Poolambadi Branches, White Gourd (பரங்கிக்காய்) 'halva' and sweet potato 'puttu' were prepared. In Veerapermanallur and Thevarkulam, potato 'halva' and maize 'uppuma' were cooked.

The preparations of Hair-oil and Red Sandhu were demonstrated at Vedaranyam Branch.

Family Welfare

During the month, over 4,000 families have been visited by the staff members of the Department of Women's Welfare. In Mattanur, an Organiser succeeded at last in persuading the parents of a school master to bring back their daughter-in-law to their house. Six months ago, the daughter-in-law had to leave the house due to the bad treatment meted out to her. The school master wisely refused to marry another woman proposed by his parents and the parents were obstinate in refusing to call back the daughter-in-law to their house. But finally, convinced by the incessant advice given by the Organiser the mother-in-law went and brought back the daughter-in-law to her house. It is fervently hoped that permanent harmony would hereafter prevail in that household.

• •

In Kodiyeri, a woman, who was badly beaten by her mother-in-law, came to the Organiser for help. She investigated and found out that the woman was self-willed and disobedient. Her husband was working in another place and came home only once a fortnight. She advised

Not a day passes over the earth but men and women of no note do great wonders, speak great words and suffer noble sorrows—(*Charles Reade*).

the woman to be submissive and obedient to her mother-in-law and the mother-in-law was also requested to be more kind and treat her as her own daughter. The daughter-in-law has now gone back to her mother-in-law and there is better understanding in the family. Another lady was also persuaded to return to her husband after separation of a few months. A woman, who was in poverty was helped to get work in the cashewnut factory.

In one family in Mettupalayam, Tiruchirappalli district, the mother-in-law and the sister-in-law refused to talk to the daughter-in-law of the house for over six months. With great tact and patient persevering, the Organiser was able to clear the misunderstanding among them and the three have now been reconciled. The sisters-in-law have become not only good friends but also regular centre members.

In Koipadi (South Kanara) members of a family, who were bitten by a mad dog, were persuaded to take a course of anti-rabic injections. A woman was helped to secure a job as a house-maid on Rs. 10 per month. In Madayi, a young Muslim woman, who was getting fits of hysteria was comforted and encouraged by the Organiser, who paid regular visits.

By timely help, the Organiser, Kettavarampalayam, succeeded in saving the life of woman, who tried to commit suicide.

Cottage Industries

In Mathurai district, 135 members took part in the chit system of spinning and produced 4,796 hanks, which were exchanged for khadi to the value of Rs. 711-5-0 and cash Rs. 65.

In Ramanathapuram district 979 hanks were turned out and exchanged for Rs. 100-8-3 worth of khadi, Rs. 88-9-6 worth of slivers and Rs. 102-11-3, as cash.

In Alathambadi (Tanjore district) 20 members received charkas and turned out 256 hanks.

In Tiruchirappalli district 56 members had spun and earned wages amounting to Rs. 71. The Thiruppur Khadi Office Staff conducted a spinning competition at Poolambadi centre in which 25 members took part. Three members received prizes worth Rs. 5, Rs. 3 and Rs. 2 respectively.

In Thevarkulam and Kuruvikulam 10 women turned out 32 hanks and 40 hanks respectively.

In Karivalamvandanallur 10 women earned Rs. 17-5-6 by way of spinning.

At Nileshwar, 12 members did frame-work and earned Rs. 51-9-0.

Service Home

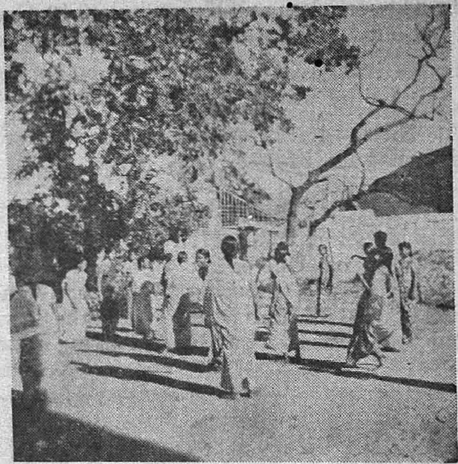
Miss Margaret Peddington of the Australian Federation of University women and the members of the Advisory Panel for Women, Central Social Welfare Board visited the Service Home and spent over two hours looking round.



Members of the Social Service Board with the children



Miss Margaret Peddington with the children



Service Home 'at Games'



Folk song, an item given at the Arts Exhibition at the Museum Theatre

On the 5th, the British Information Services showed films on 'Instruments of Orchestra' 'This is Britain No. 39' and 'Border Weave'. Exhibits of interest were sent to the Exhibition organized by the Madras Art and Craft Teachers' Association at the Museum Theatre and the inmates gave items for the variety entertainments which were very much appreciated. The inmates were getting interested in organized games like badminton, throwball, etc. The equipment for those have been supplied to them and the courts were constructed. Fourteen inmates, good at Tamil, have appeared for a Competitive Examination.



Work is the inevitable condition of human life, the true source of human welfare—(*Tolstoi*).

സൌഭാഗ്യ

സ്ത്രീജനാഭിവൃദ്ധി വകുപ്പ്

പുസ്തകം 10 | ഏപ്രിൽ 1954 | ലക്കം 4

തേൻ വ്യവസായം

ആസ്ത്രേലിയക്കും ന്യൂസിലാണ്ടിന്നുമുള്ള പങ്ക്.

വി. കുഞ്ഞനന്തൻ നായർ, മാടായി.

കഴിഞ്ഞ ഒരു നൂറു കൊല്ലങ്ങൾക്കിടയിൽ ആസ്ത്രേലിയയിലേയും ന്യൂസിലാണ്ടിലേയും തേൻ വ്യവസായം സമുന്നതമായ ഒരു നില പ്രാപിച്ചുകഴിഞ്ഞിട്ടുണ്ട്. പ്രസ്തുത രാജ്യങ്ങളിലെ ഉല്പാദനം തന്നെ തന്നായി വലിയ 'ടിൻ' പാത്രങ്ങളിൽ അളക്കപ്പെടുന്നു.

ആസ്ത്രേലിയ കൊല്ലത്തിൽ 20 മുതൽ 25 ആയിരം തൻ തേൻ ഉല്പാദിപ്പിക്കുന്നു. എന്നാൽ ന്യൂസിലാണ്ടാകട്ടെ, 5 മുതൽ 6 ആയിരം തന്നും (1 തൻ = 2,240 റാത്തൽ വരും).

രണ്ടു രാജ്യങ്ങളും ഉല്പാദനത്തിൽ പകുതിയിലധികവും അമേരിക്കയിലേക്കും (United Kingdom) മററു പുറരാജ്യങ്ങളിലേക്കുമാണ് കയററി അയക്കപ്പെടുന്നത്. മധു സമ്പാദനത്തിന്നു പുറമെ ആസ്ത്രേലിയ ഏകദേശം 300 തന്നോളം മെഴുവും (bee-wax) ന്യൂസിലാണ്ട് 60 തന്നോളവും ഉണ്ടാക്കി വരുന്നുണ്ട്. ഒരു റാത്തലിന്നു 8 ണ. പ്രകാരം അവിടങ്ങളിൽ ഉണ്ടാക്കിവരുന്ന തേൻ മുഴുവനും വിററുവരുന്നു. മെഴുക് റാത്തലിന്നു 3 ക. പ്രകാരവും വില്ക്കപ്പെടുന്നു.

എത്രയും തുച്ഛമായ ഒരു വിലയിൽ തേൻ വ്യവസായം ചെയ്തിട്ടും ആസ്ത്രേലിയക്കാരും ന്യൂസിലാണ്ടുകാരും അനവധി ലക്ഷം പവൻ സ്റ്റേർലിങ്ങ് മിച്ചമുണ്ടാക്കുന്നുണ്ടെന്നു കേൾക്കുമ്പോൾ തേൻ വ്യവസായത്തിൽ എത്രകണ്ടു അവർ അഭിവൃദ്ധി പ്രാപിച്ചിട്ടുണ്ടെന്നു നമുക്കു ഏറെക്കുറെ ഊഹിപ്പാൻ കഴിയുന്നതാണ്.

തേനീച്ചകളെ പുറരാജ്യങ്ങളിൽനിന്നു വിദൂരമായ സ്ഥലങ്ങളായ ഇംഗ്ലണ്ട്, ആഫ്രിക്ക എന്നീ സ്ഥലങ്ങളിൽനിന്നു പാടുപെട്ടു കൊണ്ടുവന്നു അതാതു ജീവികൾക്കു പററുന്ന പാർപ്പിടസ്ഥാനങ്ങളും പുഷ്പ നിബിഡമായ തോട്ടങ്ങളും ഉണ്ടാക്കി, തക്ക പരിതസ്ഥിതികളെ സൃഷ്ടിച്ചു പ്രസ്തുത രാജ്യക്കാർ ചെയ്തുവരുന്ന അവിശ്രമ പ്രയത്നത്തിന്നു അവരെ എത്രതന്നെ അഭിനന്ദിച്ചാലും മതിയാകുന്നതല്ല.

തേനീച്ചകളെ വളർത്തുന്നതും അവക്കുവേണ്ടി പ്രയത്നിക്കുന്നതും ആ രാജ്യക്കാർ ഒരു ദേശസേവനമായിക്കരുതിവരികയും അതിന്നുവേണ്ടി ഭക്ഷണോല്പാദനപരമായ വിത്തുകളും കായകളും സുലഭമായി ഉണ്ടാക്കിവരികയും ചെയ്യുന്നു. അനവധി സ്ത്രീകളും കുട്ടികളും ഈവക പ്രവൃത്തികളിൽ അനുദിനമെന്നപോലെ ഏർപ്പെടുന്നു. ഓരോ രാജ്യത്തും ആയിരം കണക്കായി കുടുംബങ്ങൾ തേൻ സമ്പാദനം ഒരു നിത്യജീവിത വൃത്തിയായി കണക്കാക്കുകയും തന്നിമിത്തം ദ്രവ്യം സമ്പാദിക്കുകയും ചെയ്യുന്നു. ഈ വ്യവസായം നൂതനരീതിയിൽ രൂപവൽക്കരിക്കപ്പെട്ടിട്ടുണ്ട്. രാജ്യംതോറും ഇതിന്നായി ഓരോ സംഘടന ഏർപ്പെടുത്തുകയും ആയിരക്കണക്കിൽ ജനങ്ങൾ അതിൽ 'മെമ്പർ'മാരായിച്ചേരുകയും ചെയ്തിട്ടുണ്ട്.

ഈ സംഘടനയിൽ അടങ്ങിയ 8,000 ത്തോളം മെമ്പർമാർക്ക് ഏകദേശം 500,000 തേനീച്ച വളർത്തു കേന്ദ്രങ്ങൾ ആസ്ത്രേലിയയിൽ ഉണ്ട്

എന്നാൽ ന്യൂസിലാണ്ടിലാകട്ടെ, 'റജിസ്റ്റർചെയ്യപ്പെട്ട ആകെ തേനീച്ച വളർത്തുകാർ 7,000 വും 160,000 തേനീച്ച വളർത്തു കേന്ദ്രങ്ങളുമുണ്ട്.

ആസ്ത്രേലിയയിലെ കൃഷി ഡിപ്പാർട്ട്മെൻറ് ഈ ആവശ്യത്തിലേക്കായി ഓരോ പ്രദേശത്തും പ്രത്യേകം ഉദ്യോഗസ്ഥന്മാരെ നിയമിച്ചിട്ടുണ്ട്. ഇവർ ഈ കേന്ദ്രങ്ങളെ അപ്പഴപ്പോൾ പരിശോധിക്കുകയും തേനീച്ചകളെ രോഗങ്ങളിൽനിന്നും മററു ക്രമക്കേടുകളിൽനിന്നും രക്ഷിക്കേണ്ടതിലേക്കു നാട്ടുകാരെ ഉപദേശിക്കുകയും ചെയ്യുന്നു.

ഹോക്കിസ്ബറി (Hawkesbury) കൃഷി കോളേജിനോടു അനുബന്ധിച്ചു ഒരു മാതൃകാ തേനീച്ച വളർത്തുകേന്ദ്രം നടത്തപ്പെടുകയും അവിടെനിന്നു ജനങ്ങൾക്കു പരിശീലനം നല്കിവരികയും ചെയ്യുന്നുണ്ട്. തേനീച്ചകളെ വളർത്തുന്ന രീതിയെക്കുറിച്ചുള്ള പല ഗവേഷണങ്ങളും ഇവിടെ നടത്തിവരുന്നുണ്ട്. ഇപ്രകാരംതന്നെ, ന്യൂസിലാണ്ടിലും കൃഷി ഡിപ്പാർട്ട്മെൻറിലെ മേൽനോട്ടത്തിൽതന്നെയാണ് തേനീച്ച വളർത്തലും തേൻ ശേഖരിക്കലും നടത്തപ്പെടുന്നതു്.

രണ്ടു രാജ്യങ്ങളിലെയും കൃഷിവകുപ്പുകാർ തേനീച്ച വളർത്തലിനെക്കുറിച്ചുള്ള അനേകം ലഘുലേഖനങ്ങളും പുസ്തകങ്ങളും അച്ചടിച്ചു പ്രസിദ്ധപ്പെടുത്തിയിരിക്കുന്നു. ഇത്തരം സാഹിത്യങ്ങൾ നാട്ടുകാർക്കു വലിയ ഉപകാരപ്രദങ്ങളാണ്. ആസ്ത്രേലിയയിലെ തേൻ പ്രചാരത്തിന്നായിക്കൊണ്ടു് അവിടുത്തെ ഗവർമ്മെണ്ട് ഏകദേശം 1,000,000 പവനോളം ചിലവാക്കുന്നുണ്ടെന്നുള്ളതു പ്രത്യേകം പ്രസ്താവ്യമാണ്.

അത്രകണ്ടു ഗവർമ്മെണ്ടു അക്കാര്യത്തിൽ ശ്രദ്ധ പതിപ്പിക്കുന്നുണ്ട്. സിഡ്നി, മെൽബൺ, ബ്രിൻഡിസി മുതലായ പട്ടണങ്ങളിലെ തേൻ ഉല്പാദക സഹകരണ സംഘങ്ങൾ മുഖാന്തിരം ഓരോ തേൻ സമ്പാദകരും തേനീച്ചയിൽനിന്നു തേൻ ഉല്പാദിപ്പിച്ചുവരുന്നു.

ന്യൂസിലാണ്ടിലാകട്ടെ, ഗവർമ്മെണ്ടു ഡിപ്പാർട്ടുമെൻറിനോടു അനുബന്ധിച്ചുള്ള ചന്തകളിൽ തേൻ വിററുവരുന്നു. ആക്ക്ലണ്ടിൽ തേൻ ശേഖരിക്കുന്ന ഒരു വലിയ പാണ്ടികശാലയുണ്ട്. അതു ഗവർമ്മെണ്ടുവകയാണ്.

ആസ്ത്രേലിയയിലും ന്യൂസിലാണ്ടിലും മധുവ്യവസായം ഒന്നുപോലെ സുരക്ഷിതമാണ്.

ഈ രണ്ടു രാജ്യങ്ങളിലും പുരുഷന്മാരേക്കാൾ അധികം സ്ത്രീകളാണ് മുന്നിട്ടിറങ്ങി പ്രവൃത്തിക്കുന്നതു്. നമ്മുടെ രാജ്യത്തും തേൻ വ്യവസായ കേന്ദ്രങ്ങൾ ഉണ്ടെങ്കിലും അവ വേണ്ടപോലെ പരിരക്ഷിക്കപ്പെടുന്നില്ല. ഗവർമ്മേണ്ടിൻെറ മേൽനോട്ടത്തിൽ ഈ വ്യവസായം ഇന്ത്യയിലും വളർന്നുവരികയാണെങ്കിൽ തേൻ സംബന്ധിച്ച ആവശ്യങ്ങൾക്കു നാം മററുള്ളവരെ ആശ്രയിക്കേണ്ടിവരികയില്ലെന്നു മാത്രമല്ല, അതുനിമിത്തം നമ്മുടെ ഗ്രാമവ്യവസായം അഭിവൃദ്ധിപ്പെടുകയും സാമ്പത്തികമായ പുരോഗതിയുണ്ടാവുകയും ചെയ്യുന്നതാണ്. അതിനാൽ നമ്മുടെ ഭാരത സ്ത്രീകൾ കുറച്ചുകൂടി മുന്നിട്ടിറങ്ങി പ്രവൃത്തിക്കുന്നതായാൽ ക്രമേണ ക്രമേണ നമ്മുടെ രാജ്യവും അചിരേണ ഒരു ന്യൂസിലാണ്ടുപോലെയോ ആസ്ത്രേലിയപോലെയോ അഭിവൃദ്ധിപ്പെടുവാൻ തരമുണ്ട്. ഈ കാര്യത്തിൽ വേണ്ടതു പ്രവർത്തിപ്പാൻ അധികൃതന്മാർ ഒരുങ്ങുമെന്നാശിക്കുന്നു.



सौभाग्य

महिलाभ्युदय विभाग

वर्ष X · एप्रील १९५४ अंक ४

घात प्रतिघात ।

स्वतन्त्र लता शर्मा, एम. ए.

प्रिय उषा,

मधुर स्मृति !

एक वर्ष की प्रतीक्षा के बाद वह दिन भी निकर आ रहा है, जब तुम इस घर को आलोकित करने केलिए मेरे साथ चली आओगी। तुम्हारे स्वागत की मैं पूरी तैय्यारी कर चुका हूँ। यद्यपि मैं नें तुम्हें देखा नहीं है, फिर भी तुम्हारे चित्र से तुम्हारे भोलेपन की तुमारी मधुरता की कल्पना करके एक अनुपम प्रतिमा अंकित की हैं मैं ने। इस चित्र में और उस प्रतिमा में किसी प्रकार का अन्तर नहीं है, यह मेरा विश्वास हैं। मैं अपने भाग्य को सराहता हूँ, आश्चर्य नहीं मेरे मित्र मुख से इर्षा करते लगे हैं। मैं कितना प्रसनु हूँ; इसका अनुमान नहीं लगा सकती।

रोष मिलने पर—

तुम्हरा ही,

राज।

पत्र निखते निखते राजेन्द्र स्वंय ही मुस्कुरा उठा। पत्र को लिफ़ाफ़े में बंद कर के वह कुछ क्षण आंखे बंद कर स्वप्नों की दुनिया में विचारण करने लगा। एक निन जब वह दिन भर काम करते करते थंक कर चूर हो गया था और चाहता था विश्राम करना, उसे अपने पिता जी का पत्र मिला। उन्हों ने कितने प्यार के साथ लिखा था .... बेटा; अब तुम सयोग हो गये हों, स्वय कमा रहें हो, अपने कर्तव्य और उत्तरदायित्व को अच्छी तरह समझते हो। मैं अब बूडा हो चला हूँ। जीवन के दिन बीते जा रहे हैं—कौन जाने यह सांस लौटती है या नहीं। एक चाह है जीवन में, एक अरमान है मन में, और वह यह है कि तुम्हारा विवाह रचाउँ, एक घडी मुख की मैं भी देख जाऊँ। तुम्हारी माँने एक कन्या देखी है; पढ़ी लिखी, घर के काम काज में निपुणा, सुशील और

होनहार है । मैं और तुम्हारी मां चाहते हैं कि तुम्हारी शादी इस कन्या से हो जाए......'। उस पत्रको पढ़ कर एकाएक एक मधुर प्रतिमा की कल्पना कर ली भी उसने—लतिका सी कोमल, पुष्प सी सुन्दर और कल्पाना सी सलोनी। उसका चेहरा एकदम ही खिल उठा था। उसे अधिक प्रतिक्षा नहीं करनी पडी । दो दिनों के बाद हीं उसका चित्र भी आ गया। चित्र के नीचे लिखा था 'उषा'। सचमुच ही चित्र उषा 'उषा' सी लग रहीं थी। उसकी कल्पना साकार हो उठी थी। वह कैसे लिख दें कि मुझे यह लडकी पसन्द है; मैं इससे ब्याह करूंगा। बहुत सोच विचार के बाद उसने यह लिखा "मैं ने आप की आशा का कभी उलच्घंन नहीं किया है। आप की जैसी इच्छा हो करिए......'। और इस प्रकार एक दिन उसकी सगाई हों गयी थी इसी उषा के साथ। अब तो विवाह भी निकट आ रहा था। विवाह के पूर्व यह उसका अतिम्म पत्र था उषा के नाम। वह जानता था कि इस पत्र का उत्तर उसे नहीं मिलेगा, पर इससे वह विचलित नहीं हुआ। वह देर तक इस विचारों में मग्न बैठा मुस्कुराता रहा।

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कल्पना की भित्ती पर जब मनुष्य की कवि वृति एक प्रतिमा चित्रित करती है तो स्वयं ही उस अज्ञात मूर्ति पर, अपने बनाये हुए चित्र पर मन झूम उठता है। मनुष्य तब सोचता है कि उससे विजय प्राप्त की है, कोई अनमोल वस्तु पा ली है। पर जब वास्तविकता के सन्मुख कल्पना का सलोनापन आंखों से ओझल हो जाता है तब उसका मन कराह उठता है। एक छोटी सी आह निकलती है अन्तर से, उसके सामने अंधेरा हो जाता है, और वह चाहने लगता है कि होनी अनहोनी हो जाए। राजेन्द्र की कल्पना भी धुमिल पड गयी, उसकी आशा धीरे धीरे मिटने लगी। उसने अपने मन में एक चित्र अंकित किया था किसी अनुपम अप्सरा का जिसके बाल बादल की तरह झूम झूम कर आते थे 'उषा' के मुख के संग अठ खेलियां करने जिसके चेहरे की आभा के सन्मुख उषा की लालिमा भी फीकी लगती थी। पर यहां तो उसके विपरीत उषा एक साधारण सी लड़की थी। कद छोटा नहीं था पर फिर भी लम्बा नहीं कहा जा सकता था। रंग कुछ सांवला था, बाल भी घुंघराले नहीं थे। पर इसमें उस बेचारी का क्या दोष? सब में हर एक प्रकार के गुराब नहीं भरे हैं—ईश्वर ने सब को एक समान नहीं बनाया है। राजेन्द्र इस बात को समझने का प्रयत्न करने लगा और जब विवाह के बाद वह उषा को पहाड पर ले गया तो उसे ऐसा अनुभव होने लगा कि समय के साथ साथ उसका घाव भी भरने लगा है।

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